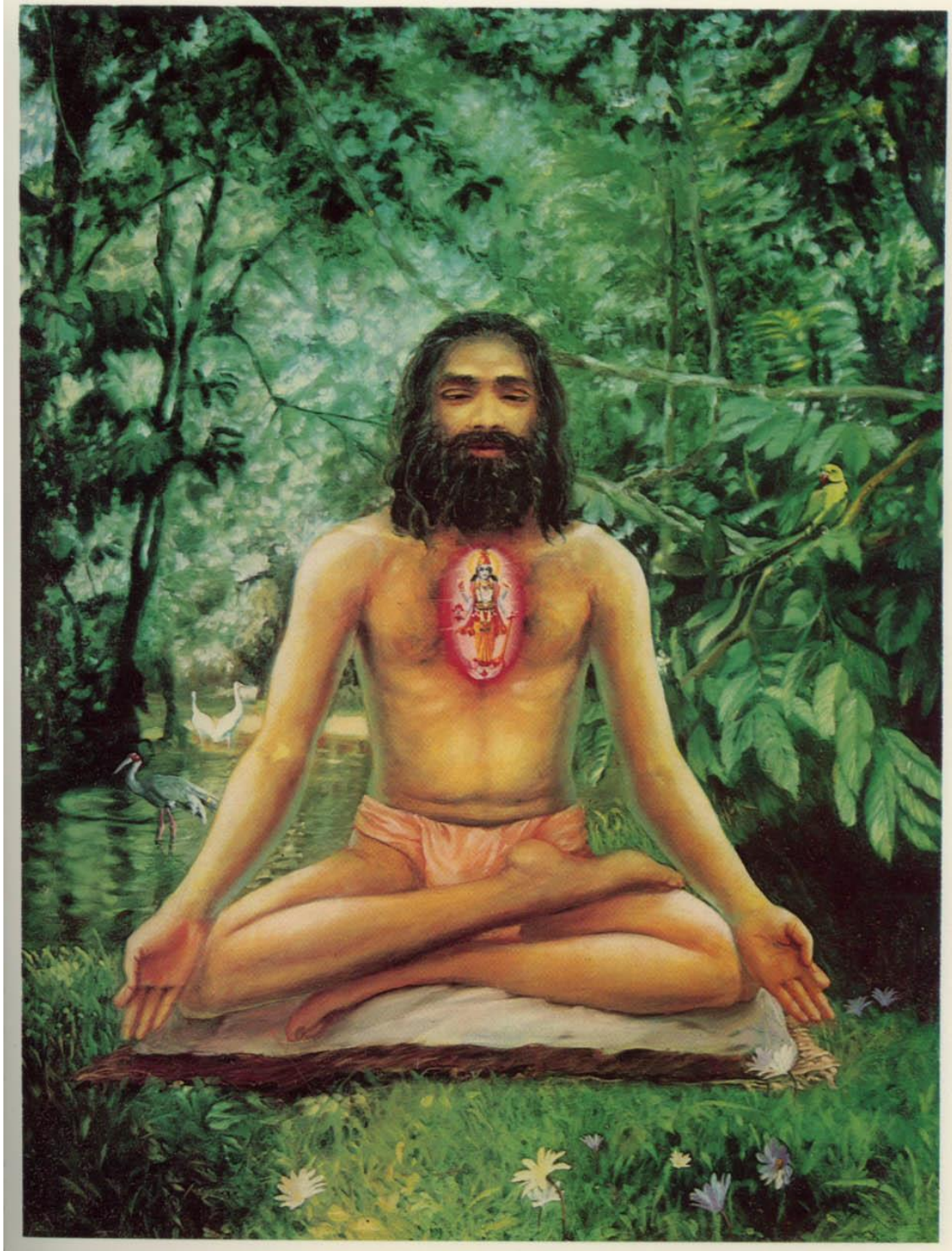

Plate 22 The perfection of *yoga* is to meditate on the Supreme Personality of Godhead within one's heart and make Him the ultimate goal of life. *(p.107)*

**TEXTS 11-12**

*sucau dese pratisthapya*
*sthiram asanam atmanah*
*naty-ucchritam nati-nicam*
*cailajina-kusottaram*
*tatraikagram manah krtva*
*yata-cittendriya-kriyah*
*upavisyasane yunjyad*
*yogam atma-visuddhaye*

**SYNONYMS**

*sucau*—in sanctified; *dese*—in the land; *pratisthapya*—placing; *sthiram*—firm; *asanam*—seat; *atmanah*—self-dependant; *na*—not; *ati*—too; *ucchritam*—high; *na*—nor; *ati*—too; *nicam*—low; *caila-ajna*—soft cloth and deerskin; *kusottaram-kusa* grass; *tatra*—thereupon; *ekagram*—one attention; *manah*—mind; *krtva*—doing so; *yata-citta*—controlling the mind; *indriya*—senses; *kriyah*—activities; *upavisya*—sitting on; *asane*—on the seat; *yunjyat*—execute; *yogam*—yoga practice; *atma*—heart; *visuddhaye*—for clarifying.

**TRANSLATION**

**To practice yoga, one should go to a secluded place and should lay kusa-grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point.**

**PURPORT**

"Sacred place" refers to places of pilgrimage. In India the *yogis,* the transcendentalists or the devotees all leave home and reside in sacred places such as Prayag, Mathura, Vrndavana, Hrsikesa, and Hardwar and in solitude practice *yoga* where the sacred rivers like the Yamuna and the Ganges flow. But often this is not possible, especially for Westerners. The so-called *yoga* societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of *yoga.* One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the *Brhan-Naradiya Purana* it is said that in the Kali-yuga (the present *yuga* or age) when people in general are short-lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

*harer nama harer nama harer namaiva kevalam*
*kalau nasty eva nasty eva nasty eva gatir anyatha.*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

Plate 23 Always expecting the mercy of the Lord, one should practice *yoga* with the same undeviating determination shown by the sparrow trying to retrieve her eggs from the ocean. *(pp.109–110)*

**TEXT 24**

*sa niscayena yoktavyo*
*yogo 'nirvinna-cetasa*
*sankalpa-prabhavan kamams*
*tyaktva sarvan asesatah*
*manasaivendriya-gramam*
*viniyamya samantatah*

**SYNONYMS**

*sah*—that *yoga* system; *niscayena*—with firm determination; *yoktavyah*—must be practiced; *yogah*—in such practice; *anirvinna-cetasa*—without deviation; *sankalpa*—material desires; *prabhavan*—born of; *kaman*—sense gratification; *tyaktva*—giving up; *sarvan*—all; *asesatah*—completely; *manasa*—by the mind; *eva*—certainly; *indriya-gramam*—the full set of senses; *viniyamya*—regulating; *samantatah*—from all sides.

**TRANSLATION**

**One should engage oneself in the practice of yoga with undeviating determination and faith. One should abandon, without exception, all material desires born of false ego and thus control all the senses on all sides by the mind.**

**PURPORT**

The *yoga* practitioner should be determined and should patiently prosecute the practice without deviation. One should be sure of success at the end and pursue this course with great perserverance, not becoming discouraged if there is any delay in the attainment of success. Success is sure for the rigid practitioner. Regarding *bhakti-yoga,* Rupa Gosvami says:

*utsahan niscayad dhairyat tat tat karma-pravartanat*
*sanga-tyagat satovrtteh sadbhir bhaktih prasidhyati*

"The process of *bhakti-yoga* can be executed successfully with full-hearted enthusiasm, perseverance, and determination by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness."

As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the

sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuda, the gigantic bird carrier of Lord Visnu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuda was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuda at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuda.

Similarly, the practice of *yoga,* especially *bhakti-yoga* in Krsna consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves.

Plate 24 The individual self is the passenger in the chariot of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. *(pp.113–114)*

**TEXT 34**

*cancalam hi manah krsna*
*pramathi balavad drdham*
*tasyaham nigraham manye*
*vayor iva su-duskaram*

## SYNONYMS

*cancalam*—flickering; *hi*—certainly; *manah*—mind; *krsna*—O Krsna; *pramathi*—agitating; *balavat*—strong; *drdham*—obstinate; *tasya*—its; *aham*—I; *nigraham*—subduing; *manye*—think; *vayoh*—of the wind; *iva*—like; *suduskaram*—difficult.

## TRANSLATION

**For the mind is restless, turbulent, obstinate and very strong, O Krsna, and to subdue it is, it seems to me, more difficult than controlling the wind.**

## PURPORT

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literatures it is said:

*atmanam rathinam viddhi sariram ratham eva ca*
*buddhintu sarathim viddhi manah pragraham eva ca*
*indriyani hayanahur visayams tesu gocaran*
*atmendriya-mano-yukto bhoktety ahur manisinah.*

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers." Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence. Such a strong mind is supposed to be controlled by the practice of *yoga,* but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Krsna," the great *mantra* for deliverance, in all

humility. The method prescribed is *sa vai manah krsna-padaravindayoh:* one must engage one's mind fully in Krsna. Only then will there remain no other engagements to agitate the mind.

Plate 25 Kṛṣṇa, who is called Śyāmasundara, is the beautiful color of a cloud. His lotuslike face as effulgent as the sun, His dress brilliant with jewels, and His body garlanded by flowers, He is the object of the ideal *yogī's* meditation. *(pp.117–119)*

**TEXT 47**

*yoginam api sarvesam*
*mad-gatenantar-atmana*
*sraddhavan bhajate yo mam*
*sa me yuktatamo matah*

**SYNONYMS**

*yoginam*—of all *yogis; api*—also; *sarvesam*—all types of; *mat-gatena*—abiding in Me; *antah-atmana*—always thinking of Me within; *sraddhavan*—in full faith; *bhajate*—renders transcendental loving service; *yah*—one who; *mam*—Me (the Supreme Lord); *sah*—he; *me*—Mine; *yuktatamah*—the greatest *yogi*; *matah*—is considered.

**TRANSLATION**

**And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.**

**PURPORT**

The word *bhajete* is significant here. *Bhajete* has its root in the verb *bhaj,* which is used when there is need of service. The English word "worship" cannot be used in the same sense as *bhaja.* Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The *Bhagavatam* confirms this as follows:

*ya esam purusam saksad atma-prabhavam isvaram*
*na bhajanty avajananti sthanad bhrasta patanty adhah.*

"Anyone who does not render service and neglects his duty unto the Primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position."

In this verse also the word *bhajanti* is used. Therefore, *bhajanti* is applicable to the Supreme Lord only, whereas the word "worship" can be applied to demigods or to any

other common living entity. The word *avajananti,* used in this verse of *Srimad-Bhagavatam,* is also found in the *Bhagavad-gita: avajananti mam mudhah:* "Only the fools and rascals deride the Supreme Personality of Godhead Lord Krsna." Such fools take it upon themselves to write commentaries on the *Bhagavad-gita* without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word *bhajanti* and the word "worship."

The culmination of all kinds of *yoga* practices lies in *bhakti-yoga.* All other *yogas* are but means to come to the point of *bhakti* in *bhakti-yoga. Yoga* actually means *bhakti-yoga;* all other *yogas* are progressions toward the destination of *bhakti-yoga.* From the beginning of *karma-yoga* to the end of *bhakti-yoga* is a long way to self-realization. *Karma-yoga,* without fruitive results, is the beginning of this path. When *karma-yoga* increases in knowledge and renunciation, the stage is called *jnana-yoga.* When *jnana-yoga* increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called *astanga-yoga*. And, when one surpasses the *astanga-yoga* and comes to the point of the Supreme Personality of Godhead Krsna, it is called *bhakti-yoga,* the culmination. Factually, *bhakti-yoga* is the ultimate goal, but to analyze *bhakti-yoga* minutely one has to understand these other *yogas.* The *yogi* who is progressive is therefore on the true path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name: *karma-yogi, jnana-yogi* or *dhyana-yogi, raja-yogi, hatha-yogi,* etc. If one is fortunate enough to come to the point of *bhakti-yoga,* it is to be understood that he has surpassed all the other *yogas.* Therefore, to become Krsna conscious is the highest stage of *yoga,* just as, when we speak of Himalayan, we refer to the world's highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination.

It is by great fortune that one comes to Krsna consciousness on the path of *bhakti-yoga* to become well situated according to the Vedic direction. The ideal *yogi* concentrates his attention on Krsna, who is called Syamasundara, who is as beautifully colored as a cloud, whose lotus-like face is as effulgent as the sun, whose dress is brilliant with jewels and whose body is flower garlanded. Illuminating all sides is His gorgeous luster, which is called the *brahmajyoti.* He incarnates in different forms such as Rama, Nrsimha, Varaha and Krsna, the Supreme Personality of Godhead, and He descends like a human being, as the son of Mother Yasoda, and He is known as Krsna, Govinda and Vasudeva. He is the perfect child, husband, friend and master, and He is full with all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest *yogi.*

This stage of highest perfection in *yoga* can be attained only by *bhakti-yoga,* as is confirmed in all Vedic literature:

*yasya deve para bhaktir yatha deve tatha gurau.*
*tasyaite kathita hy arthah prakasante mahatmanah.*

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."

*Bhaktir asya bhajanam tadihamutropadhi nairasyenamusmin manah kalpanam; etad eva naiskarmyam. "Bhakti* means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of *naiskarmya*."

These are some of the means for performance of *bhakti* or Krsna consciousness, the highest perfectional stage of the *yoga* system.

*Thus end the Bhaktivedanta Purports to the Sixth Chapter of the* Srimad-Bhagavad-gita *in the matter of* Sankhya-yoga Brahma-vidya.